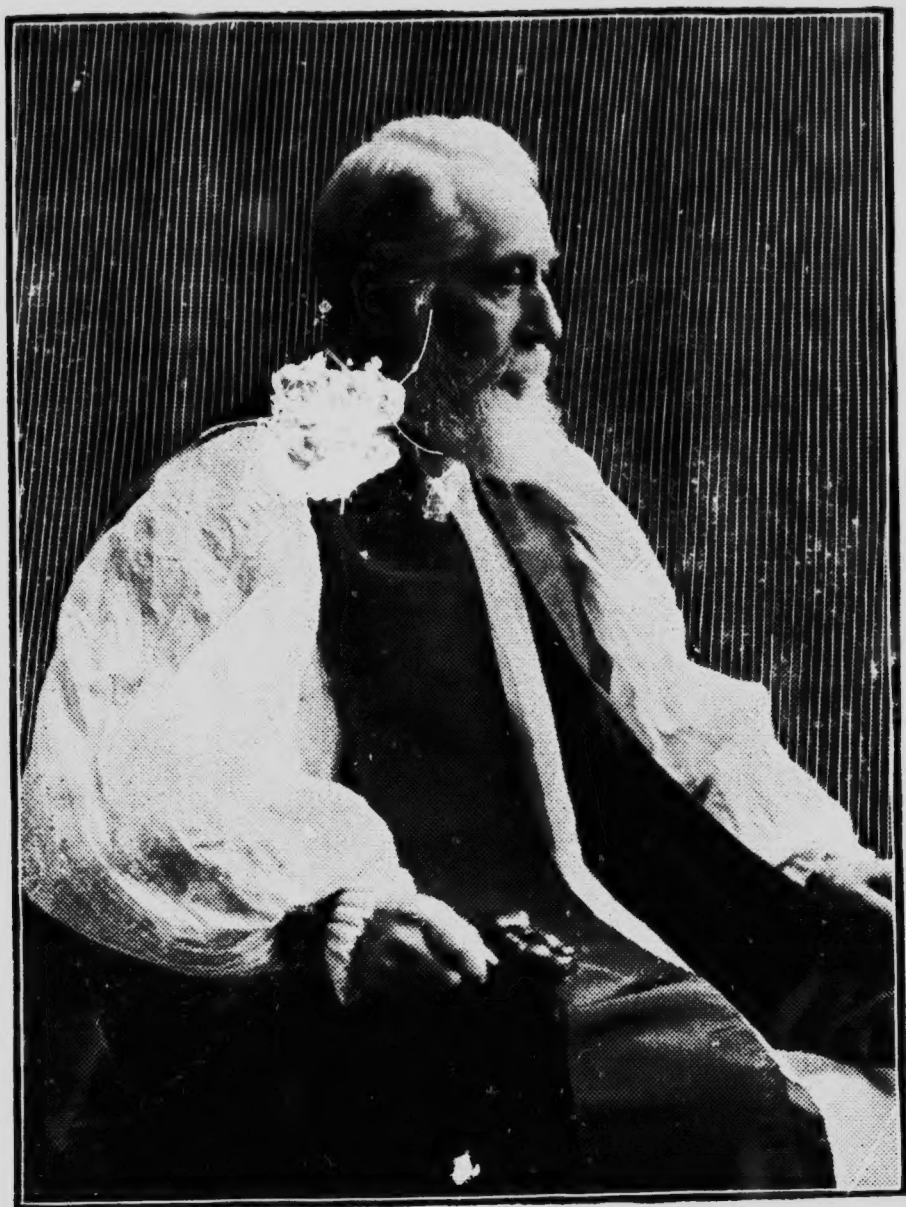




HIS GRACE ARCHBISHOP BOND, D.D., LL.D.,
President of the Montreal Auxiliary,
Vice-President British and Foreign Bible Society. London. Eng.

CENTENARY CELEBRATION

MONTREAL, MARCH, 1904.

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PREFACE.



The Montreal Auxiliary cordially joined in the celebration of the one hundredth anniversary of the formation of the British and Foreign Bible Society. It was sought to make the occasion one in which a wider interest in the circulation of the word of God would be awakened. All ministers within the bounds were requested to preach appropriate sermons on Sunday, the 6th March, and give their congregations an opportunity of contributing towards a thank offering of \$50,000 which it was decided to send from Canada, to aid in the extension of the work of the parent society. This request was very generally responded to. Apart from these regular church services, two meetings of very special interest were held in Montreal. The first was in Christ Church Cathedral on Sunday at 4 p.m. The officers and members of the Committee of the Auxiliary attended in a body, and the church was filled by prominent citizens representing all denominations. The sermon was preached by His Grace, Archbishop Bond, the President of the Society. The second meeting was held on Monday evening at the Mount Street Presbyterian Church. The Archbishop presided, and addresses were delivered by the Rev. I. Edgell, D.D., of St. Andrew's Church of Scotland; the Rev. J. L. Gilmour, of Olivet Baptist Church; the Rev. J. W. Graham, B.A., of St. James Methodist Church, and the Rev. Hugh Pedley, B.A., of Emmanuel Congregational Church.

This volume containing these addresses and the Presi-

dent's sermon, is issued a a memorial of the important celebration. Encouraging progress has been made in raising the ten thousand dollars which we considered our proportion of the thank-offering, and it is expected that the full amount will be in hand before the present year closes.

H. M. TORY,

F. M. DEWEY,

Secretaries.

Montreal, June, 1904.

Service in Christ Church Cathedral

SUNDAY, MARCH 6th.

SERMON

BY HIS GRACE ARCHBISHOP BOND, D.D., LL.D.

II. TIMOTHY, 2, 9.

Wherein I suffer . . . unto bonds; but the word of God is not bound.

The Bible is the word of God.

The Bible is the inspired word of God.

The Bible is the inspired word of God, used by God to proclaim to the world the name of Jesus Christ of Nazareth, Acts. iv., 12, as the Saviour of the world— I to proclaim further "neither is their salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

And foremost, amongst those chosen by God thus to preach the everlasting gospel unto them that dwell on the earth, is "the British and Foreign Bible Society." That Society has been wonderfully successful, by co-operation, in preaching the gospel to "every nation and kindred and tongue, and people," so that to-day, the Bible, through its translations, can speak to the various families of mankind, in the language understood by the people. The origin of the Society is as remarkable as its growth.

In March, 1804, the first meeting was held. This was the occasion. A Welsh peasant girl longed with unquenchable thirst to possess a Bible; for years she toiled with self-denial and self-sacrifice, to save enough to buy the treasure—then she walked twenty-five miles to make the purchase. There was not a copy to be had! The clergyman to whom she applied

was so struck by the poor girl's grief, that he resolved by the help of God to bring the Bible within the reach of everyone, and that resolve led to the foundation of the British and Foreign (and Kindred) Bible Societies. Since that girl's early morning visit, to the clergyman's house to buy a Bible, which was not to be had, upwards of 180 millions—complete or in parts—have gone from the British and Foreign Bible Society alone, to all people throughout the world, causing them to hear in their own tongues, the wonderful works of God.

As I proceed to speak to the power of the word of God, that it is the power of God unto salvation, that it is mighty for pulling down the strongholds of Satan, that it is the double-edged sword of the spirit, that it is the invincible defence against error, and that it is the voice of love to all—whenever I speak, I say of the power of the word of God, I never forget that there must be present to give it power the author of that word—the Holy Spirit to open the eye of the soul, to give the light of the knowledge of God, to give life to the word, Heb. iv., 12. The Holy Spirit must be present, making it quick and powerful and sharper than any two-edged sword—a sword piercing even to dividing asunder of soul and spirit. The word of God is made by the Holy Spirit “a discerner of the thoughts and intents of the heart.” Nor, do I separate, the agent and the instrument, the man of God from the word of God, the missionary from the gospel of Jesus Christ; when I see, or hear, of the seed of the word of God, springing up, I know, as a rule, the foot of the sower, has been there. True an apostle may be bound, but the word of God is not bound; true barriers and bans may be used to imprison and silence the man of God, but the Bible is free and will make its way, and has made its way where human energy has failed; nevertheless, I look upon these instances as exceptions. I believe that the law of the Kingdom of God is “the missionary with the Bible.” The “Bible and the missionary.” Let us now consider some of the work of the “British and Foreign Bible Society.” It has issued the Bible complete or in parts in 370 different languages and dialects, and is engaged to-day in promoting translations or revi-

sions in over 100 more languages. You will better appreciate this part of the Society's direct or indirect work, when I tell you that it is authoritatively stated that the Scriptures have been provided in all the great vernaculars of the world; nevertheless, I must add, thus simply opening the way for many future years of translation and distribution labour.

The Bible, on the point of translation, is unlike any other book. It does not suffer by being translated. It retains its life, its power, its influence in all languages; we should expect it. The Bible is God's word to all souls—true, it will suffer by being badly translated—true, carelessness in translation may kill the usefulness of that translation. True, treachery in translation may, if not counteracted promote the evil designs of Satan, but this enhances the work of the British and Foreign Bible Society, and like societies. The value of the work of the Society, in the matter of translation, is beyond computation. The minute care, the faithful scrutiny, the enormous and learned toil lavished upon the translations with a view to ensure perfection,—if perfection be possible,—and all this with prayer for the inspiration of the Holy Spirit gives to the Society a character, as a divine instrument, which justifies the cry—"Behold the messenger of God to the whole world."

And then, the effect of that message, given to a people, and received by them in their own tongue, cannot be exaggerated. You cannot even by searching reach the full truth. You seek to know the power of a received Bible, but it baffles all investigation. It is like the love of Christ himself, as you follow on to know its effect on mankind. There is revealed physical blessing, mental blessing, spiritual blessing, without limit, until, as the blessing baffles all thought, you exclaim—"it passeth knowledge." You are asked for proof? Your difficulty is not to find proof, but to select from the accumulated and accumulating evidence your difficulty is not to choose from the sayings of the biassed friends of the Bible, but from the avowed and insistent enemies of the Bible, as the word of God. You are asked, what has the Bible done for the physical well-being of a people? In reply, you do not cite such men as Henry Martin and Moffat

and Paton. You cite Darwin, for example, and he says—"The Fulgians were in a more miserable state of barbarism than I ever expected to have seen any human being. The expression of their faces was inconceivably wild, and their tones and gesticulations far less intelligible than those of domestic animals," but, he added—"the change wrought in them by the gospel was wonderful. I certainly should have predicted that not all the missionaries in the world could have done what has been done." Again, you are asked what has been the effect on the mind of man, here is an illustration—"as well try to make the bullocks of Madagascar understand your religion as the degraded and brutalized natives," was the cry of the trader to the missionary as he landed on the island, and yet recently Bishop King wrote, "whatever else the people do not understand, at least the Bible is to them the final court of appeal in the matter of faith and morals."

Once more, the enquiry is, what has the Bible done? What is it doing for the spiritual regeneration of the world and for individual souls? The reply again is by illustration. Sir Bartle Frere testifies, "I assure you, whatever you may be told to the contrary, the teaching of Christianity among the one hundred and sixty millions of civilized and industrious Hindus and Mohammedans in India, is effecting changes moral, social and political, which for extent, and rapidity of result, are far more extraordinary than anything you or your fathers have witnessed in modern Europe." And Sir Edwin Arnold, in answer to the question, What do you owe to the Bible, answers "everything." I owe my education as a writer more to the Bible than to any other hundred books that could be named," and so the proof accumulates, until all thoughtful people are compelled to admit the truth of the saying of the Bishop of London, "the Gospel has made men: it has made men's languages; it has given them the power of speech; it has given them the power of thinking; it has cultivated and stimulated their minds more than any other force."

There is another view of the position and power of the Bible, in the redemption of the world, which we are bound emphatically to maintain,—civilization, without the

Bible is a failure; education—apart from the Bible—may make fiends—not men. They educated, civilized and flattered in their clubs and their drawing rooms the chief man in the Indian mutiny, and he used his education and refinement to become a more successful leader in ferocious cruelty. A New Zealand chief was brought to London and given a training in civilization and morals, with a view to going back and elevating his people, and when he returned to New England he was the leading cannibal of his victorious army. Colenso, insisted that the savage of Africa needed only education and civilization to become equal to those taught by the word of God, and he put his conviction to the test by selecting certain lads, and carefully educating them with a view to proving that the Bible was an unnecessary adjunct, in raising the savage to civilized life. The experiment was an utter failure, the Bishop himself being the witness. Years were occupied in teaching and training choice lads—until the teachers were satisfied that the work was completed, then the lads were invited to remain, and be instructed in the Christian faith, but also told they were at liberty to choose their future life; without hesitation they chose to return to the savage life. They cast off all the restraints of civilization, all their supposed elevation, and gave conclusive evidence that there is no power apart from the Bible (used by the Holy Spirit) able to lift man out of barbarism, and place him on the road to peace and happiness—and to the recovery of that image of God in which he was created. Beyond all question if you would elevate a people and save them from destruction, you must take the Bible in your right hand and tell them of its divine truths. Britain might have sent to Australia, for example, her children, her commerce, her mechanics, her fine arts, her victorious flag, but if she had withheld her Bible she would never have possessed that glorious trophy of her greatness; she might have exterminated the natives by war, she might have destroyed them by vice and demoralization, she might have meted out to them the fate of the red man of New-foundland, and possessed their country; but without the Bible she never could have built up in that prosperous

commonwealth, so glorious a monument of restored and redeemed humanity.

I will now concentrate in three illustrations what the Bible can do in fitting men for noble deeds. In India a night attack is made by the enemy. It must be met by prompt action. The word of command was, "turn out Havelock's men—they are always ready." These were pre-eminently men of one book—the Bible. Lord John Lawrence, of whom it might be said, "he saved under God by his wisdom and courage, India, to the Empire" was a man of one book—the Bible. Sir Edward Parry who had seen men tried in those regions of darkness and death—the Arctic—when the highest qualities of human nature are tested to the uttermost, said in effect "if I had again to face those dangers and those fears—I would choose the men of one book, the Bible. And yet I have heard men talk of mind and intellect cramped and fettered by the influence of the Bible. Why, the influence and energy and freedom and courage born of Divine truth have stirred men to push their enterprise to the furthest recesses of the Globe, have moved them, in the cause of Christ, to explore the wide-spreadings of the earth. Fettering and cramping man is to leave him tied and bound by the fetters of his own natural mind, fetters which divine truth alone can rend asunder. Fettering and cramping man is to abandon him to his own instinctive and narrow superstition, which can be thrown off by the energy and power of the word of God alone. Men and brethren, you and your children have in this Dominion of Canada a noble heritage second to none in the world. Your sons and your daughters are daily taking possession of their inheritance. The grain-fields, almost warrant the word "illimitable," your grazing prairies spread away until they reach the frozen north, the products of your mines and forests invite the pioneer to grasp untold wealth. You have a goodly heritage, and it is fast being peopled. See to it, beloved, that they do not lack the Bible. You have a country that ought to be, and will be, with the Divine Blessing, the peer of any country on the face of the earth. Be sure that it is pierced everywhere, from ocean to ocean and to your furthest bounds, with the bright light of the glorious gospel, and as far

as in you lies, strive, in prayer, that all hearts as well as all interests are brought under the influence of the Bible. Here also is sufficient work for many years of the future of the British and Foreign Bible Society ; and our God, who has by its means done such great things in the world, in the 100 years past, will do greater things than these, in preparing the way for the second coming of the Lord Jesus Christ.



Centenary Thanksgiving Service

CRESCENT STREET CHURCH

MONDAY, MARCH 7th.

HIS GRACE ARCHBISHOP BOND, Presiding

FIRST ADDRESS.

"The Formation and Development of the Society."

REV. J. EDGAR HILL, M.A., D.D.

The British and Foreign Bible Society was a nurseling of the storm. It was conceived in the day of urgent national need, and cradled in a time of national stress and strain. The great Napoleon was fast mounting to the zenith of his fame, and making no secret either of his intense hatred of Great Britain, or of his consuming desire to add to his laurels the conquest of the "Seagirt Isle," which so resolutely defied him. At home, as well as abroad, there was ground for anxiety. Continental strife had greatly impaired the commerce of Europe. At home, trade was dull, provisions were dear, discontent was widespread among the working classes, straitness was upon all. It was a time of searching perplexity and gloomy foreboding.

Religiously, as well as socially and commercially, the nineteenth century opened amid circumstances of deepest interest. The preceding century had been a dark epoch morally, socially, religiously. Hogarth's pictures, Steele's essays, and later Gilray's caricatures, reveal a political, social and moral corruption hardly credible in these days. Religion had run very much into creed, theory was of more account than character, Christians fought like demons for the dogmas of the faith. But, notwithstanding the unlovely retrospect and perilous

prospect, the nineteenth century opened with certain great tokens of hope and promise. In 1791, John Wesley, the greatest home missionary England ever knew, passed away full of years and honours. For forty years he had prosecuted evangelistic work with such success, that one writer has described his as "the greatest life's-work of the century for England." Two years later, William Carey sailed for India, the first Protestant missionary to the vast millions of heathendom. And in the very year we are to-night so gratefully commemorating, John Pounds was gathering around him the young waifs and strays of Portsmouth—the poor ragged children of that sea-port—left by magistrates and ministers, gentlemen and ladies to run wild in the streets. There, around that good cobbler's stall, was instituted the first ragged school in Protestant England; and the cobbler is quoted to-day, by good men and women, as the father of the modern Sunday school. Those were signs, significant and precious, of a new life stirring in the soul of Great Britain, and destined to be the earnest of progress in a century unrivalled in the whole range of British history for the force and variety of its uplift. It was a time of strenuous activity. The atmosphere seemed charged with galvanic energy. Men of politics, ministers of religion, writers of books, the sons of invention were all beginning to live and move and to have their being at high spiritual tension. It was an epoch of "men with a vision"; and the prodigious spiritual output of the century abundantly attests the accuracy and brilliancy of their outlook. Quite in keeping with the spirit of the time was the foundation of the Bible Society—indeed, it was the most appropriate and efficient of the first fruits. Men's minds turned naturally in a new way to the Bible, because their thoughts were being turned in a new spirit to the God of the Bible. The old Christianity of theory and formula was breaking up, and about to be superseded by the older Christianity of the Master. One of the earliest signs of the new impulse appeared in the fuller recognition of the Fatherhood of God. Other attributes of the Deity had for long been so exclusively exalted that these had come to monopolize very much the plane of Christian vision, or at least to obscure

in great measure that cardinal feature of the divine character which our Lord so signally emphasized in the opening words of the "prayer of prayers." Out of the Fatherhood of God springs naturally the Brotherhood of Man; and wherever these great truths are recognized intelligently and religiously, the dignity and duty of the missionary spirit promptly lay full responsibility upon the soul of the churches, for the salvation of mankind. Never was the union of higher Christian thought and broader work more truly realized than in the synchronising of the foundation of the Bible Society with the inauguration of British missions to the heathen. A century of missions is about all of which Protestants can claim. But what a century! Between the day of Carey's dubious and lonely enterprise in the name and by the spirit of the Master, to this day of the vast array of missionary agencies—educational, social, religious, medical—which overspread in a greater or less degree the wide world, the transformation is marvellous in the extreme. Christian thought and modes of operation have been practically revolutionised. But fatherhood did not long satisfy the soul of the churches; for just as fatherhood does not fill the soul of the family relation, neither does it meet the full claims of the human relation. Motherhood was needed to complete the Christian ideal of the century: and how grandly that development has since blossomed in the life of British Christianity, let the manifold variety of "Missions of Mercy," which ushered in the present century, tell the blessed story.

"The open Bible" was the watchword of the great sixteenth century awakening in European Christendom, and the recognized inspirer of all its faith and hope. To the Bible the soul of the eighteenth century looked for its salvation when the fire of reformation zeal was burning low; and there the nineteenth century found the inspiration for that wondrous advance in Christian thought and work, which has been its greatest strength and glory.

One feature of our Society's mode of operation has contributed greatly to its popularity and success. It has rigidly adhered to the wise resolution of its early days to issue the Bible, and the Bible only, without note

or comment. Attempts have been made from time to time, by those who were no enemies of the Society, to induce the Executive to relax somewhat that standing rule; but the uniform reply has always been, "we cannot." More than once it has lost friends by that determination; but any such losses have been more than compensated for by its gains. The wise men in all the churches have appreciated the wisdom of the rule, and in the day of trial have always rallied enthusiastically to the support of the Society. I am on the side of the reverent critics of the Bible, because I believe that when our Lord said to his hearers at the temple, "Search the Scriptures," he gave his royal sanction and encouragement to reverent criticism. Moreover, I believe the Christian church owes more than it can ever repay to the reverent critics. If the Bible can ever be in danger, it will not be among the friends of reverent criticism. They at least have given pledges for their faith in the Bible by many years of learned and pious research. And the trend of their labours has been to confirm the Bible in the admiration and affection of intelligent Christians. Our Society has been content to leave criticism to the experts to whom it belongs. Undoubtedly it would have been fatal to its best interests for its Executive to take sides on the debateable ground of modern criticism. The Bible without note or comment, is the rock of the Bible Society's stability and success.

From the first the Bible Society was the friend and ally of all Protestant missions to the heathen. The faith of its founders was a missionary faith. The spread of the Bible meant to them the spread of the gospel of Christ Jesus; and by that circumstance they became the friends of every missionary. Consequently, the aims of the Society have broadened year by year. Missionaries to the heathen were helpless without the gospel in the languages of the heathen. Hence the fidelity which has never refused the appeal to translate the Scriptures into some new dialect or language till now, the Scriptures in 400 languages and dialects is the proud record which the Bible Society has to register in this centennial year. What those figures imply in the extension of the

Redeemer's kingdom, only the Day of Judgment will reveal. This centennial celebration is the greatest demonstration the world has ever seen of unity of spirit, regarding the charter of our most holy faith. The Bible Society has no enemies nor even candid critics. Its policy is wise and catholic, its methods sound and successful, its hold upon the generosity of the churches phenomenal, its future development grandly assured. Let us all do our part to make this centennial jubilation the starting point towards still wider development of its plans and the intensified vigor of its operations. The cause is the Redeemer's; and those who honour Him will desire to promote the greater usefulness and success of the British and Foreign Bible Society.



SECOND ADDRESS.

The Great Translation Work of the Bible

REV. J. L. GILMOUR.

It is my duty this evening to call attention to the work which the Bible Society has done during these hundred years in giving the Bible to the people in their own language. This is only one part of the Society's labors, but it is not the least important nor the least interesting.

At its birth one hundred years ago the Society inherited a great principle. It had not discovered it, but it had the good judgment to apply it vigorously in all lines in which the way was clear. This principle is the wisdom and the safety and the advantage of giving the Bible to the common people in their own language. For centuries it has been tried and applied. The first translation of the Scriptures into the language of the people was that made from the Hebrew of the Old Testament into the Greek of the Ancient World. This translation was completed some time before the advent of our Lord, and there are clear evidences that it was freely used by the Apostle Paul, while some scholars are beginning persistently to maintain that Christ was himself familiar with it. The ancient history of the Christian Church shows two successful and widely read translations of the Scriptures after the New Testament was added to the Old. These were the Syriac in the East and the Latin in the West. But as time passed on Latin ceased to be the spoken language of the people and the same battle had to be fought over again. One of the fruits of the reformation was the impulse to translate the Scriptures into the languages of modern Europe, and this impulse was so strong that it could not be suppressed. But we must not allow ourselves to be blind to the courage that this involved. When we remember that it is still forbidden to translate the Koran, that Dante hesitated for a long time whether to write in Latin or in Italian, and that Bacon had such poor hopes

of gaining an audience in English that he wrote in Latin, we are forced to the conclusion that it takes courage and boldness and firmness to stand by the principle of giving the Bible to the people in their own tongue. There are still those who doubt the wisdom of such a policy, but the Bible Society has never hesitated, and its influence is seen in the fact that there has recently been organized by the Vatican itself a "Pious Society of St. Jerome for the Dissemination of the Holy Gospels," which has issued, in the Italian of the common people, the Four Gospels and the Acts. In sending this translation out reference is made to a "similar propaganda which our separated Protestant brethren have for some time been carrying on with great activity."

The problem which the Society attacked was neither simple or small. There were many languages in the world that had no literature of any kind, and before any book could be written the words had to be caught from the lips of the people and their meaning had to be discovered. For these words written symbols had to be found, and then the words had to be marshalled by the laws of a syntax that had to be discovered. This work had to be done, not in a comfortable study, out amid the people themselves, who were sometimes hostile and often indifferent. It had to be done amid heat and cold, amid discomfort and exposure. But it is a great tribute to the power of God's Spirit, that men have been found heroic enough and self-denying enough to face these dangers and difficulties and achieve results in the face of them all. To force the old conservative and metaphysical languages of India and China and Japan to carry Christian conceptions so foreign to the genius of the language and so opposed to the ideas of the people; to catch from the jungles and the forests, words that seem like the twittering of birds and make them tell the story of the Cross; to choose from the lips of men steeped in animalism and materialism, words that could be transfigured into the possibility of conveying ideas of God and faith and salvation—this was no small task. Yet the problem was attacked and was solved. There were also found men who were willing to bury their reputation for the good of the common cause. In a work of this kind the first attempts must

almost always be for the sake of better work, which their own abandoned work has made possible. But there have been found men who were willing cheerfully to do this also, and to see their own translations superseded, and in a large measure forgotten, in order that something better might be given to the world.

But a wonderful thing has happened which Dr. MacLaren, of Manchester, has been pointing out to us. While we all know that the translations of Homer and of the Koran and of the Sacred Books of the East are limping English even at the best, the Bible, on the other hand, goes into a language and it forthwith becomes a classic. The English of the English Bible is the most idiomatic that we have, and the German of the German Bible is the purest German, while the Bible of Ulfilas among the Goths, and the Slavonic Bible in Russia, have become each in its own sphere, the foundation of a literature. This is a strong proof of the divinity and the universality of the Bible.

The policy of the Bible Society in the matter of translation has been to work through missionaries or other translators wherever these might be found. This is wise generalship. But wherever aid was needed to help forward a worthy version already begun, or wherever initiative was required to begin a work in parts where it was needed, there the helpful hand of the Society has made itself felt. It has thus come to pass that the Society has since 1804 issued the Scriptures—complete or in parts—in three hundred and seventy languages and dialects. In 1804 it is estimated that only two men in every ten could read the Bible in their own language; but in 1904 the Bible can be read in their mother-tongue by seven men out of every ten. This has been truly a century of achievement.

Let us try to think what this means. If in this church we could assemble one representative from every language thus translated, what a congregation we should have. There would be three hundred and seventy, but how varied would be their aspects. There would be the swarthy Italian, and the long bearded snow-facing Russian; there would be the subtle Hindoo, and the

thick-lipped African; there would be the stolid massive Chinaman, and the erstwhile cannibal from the New Hebrides. All these and hundreds more would rise, representing not only themselves, but also the millions that stand behind them, and they would sing together as they have sung separately in thanksgiving for the work of this Society—

“Praise God from whom all blessings flow,
Praise Him, all creatures here below,
Praise Him above ye heavenly host,
Praise Father, Son and Holy Ghost.”



THIRD ADDRESS.

The Indebtedness of the Church to the Bible Society, Especially in Mission Work

REV, J. W. GRAHAM, B.A.

It is one of the primal principles that all life tends to reproduce life after its own type: and unless the holy fire is to die out before the altar and Ichabod be traced by the finger of God over the threshold of the temple, the Church of Christ must be a missionary church pouring the living healing streams that issue from beneath the throne of God into the Dead Sea of heathenism and sin till the brackish waters have been sweetened and cleansed to their uttermost depths by the influence of their wholesome beneficent life.

And so Christ's parting injunction constitutes our missionary marching orders: "Go and preach the Gospel to every creature—Go and make scholars of all nations."

In obedience to this divine behest of their master, "the early disciples daily in the Temple and in every house ceased not to teach and preach Jesus Christ:" "so mightily grew the Word of God and prevailed."

But, no sooner had they fallen upon sub-apostolic times, when those who had been in vital touch and immediate association with the Saviour were dead, than the Church began to realize the imperative necessity of having these sacred truths preserved in documentary form lest they might be inadvertently lost or their spiritual conceptions blurred through long tradition—hence these fragments were gathered together and, welded by the shaping hammer of the Holy Spirit on the anvil of the Church's need, was formed the New Testament canon of Holy Scriptures.

And ever since, the indispensable need of the missionary movement has been the Bible—without this foundation, every superstructure has proved to be evan-

escent and has faded away like the baseless fabric of a dream—built upon the sand; on the other hand any missionary enterprise that has grown out of an earnest study of the Word, has stood firmly against all the under currents of error and the storm blasts of persecution: founded on the impregnable Rock of the Holy Scripture, the gates of Hell have not prevailed against it.

There is a vital connection between the Bible and the great missionary enterprise of the Church.

The solution of the problem of the evangelization of the world is a divine combination of the man and the book—the apostle, a man whose heart God hath touched, going forth as the sent of God, bearing in his hands this collation of manuscripts, into which the spirit of God hath breathed the breath of life so that it has become a body of living truth, throbbing with divine energy.

Sowing in the world's great furrows of sorrow and strife, the seed is the Word that springs up and bears an abundant harvest to the glory of the God of truth and the extension of the kingdom of His Son.

But if the teaching of the Apostle is to be effective, let him not speak in an unknown tongue: he must master the language spoken by those to whom he ministers.

Moreover, it has been proved that the equipment of the Apostle is wholly inadequate unless that Book that he bears in his hands, the truth able to make them wise into salvation, is in the vernacular.

Think of how mighty are the fields and how sparse the laborers: a handful of apostles amid millions in India, another handful of consecrated ones endeavoring heroically, hopelessly to overtake the work among myriads in China! What an immense advantage to the kingdom if we could open the flood gates of sacred literature and, with millions of Bibles and Gospels in the native tongue, send the streams of living waters to irrigate these vast desert tracts, so that when at length the Apostles shall come to live among them and preach the Word, they shall find a soil prepared and fruitful in which the seed shall quickly germinate and the wilderness be clothed with a garmenture of golden grain.

Moreover, we know the aim of the modern missionary movement is not so much to convert the heathen by

means of foreign missionaries imported, but rather that these shall endeavor to organize churches, training schools and colleges for the equipping of native teachers, preachers and workers to labour among their own countrymen to win them to Christ.

These native missionaries, if they are to be properly trained and equipped to teach the truth, must have a Bible in their own language to read and digest, to teach and expound and to place in the hands of those seeking the light.

Dr. John G. Paton, the "grand old man" of the New Hebrides, emphasizes the imperative need of a vernacular Bible in mission work.

"We obtained no satisfactory spiritual results till we had a portion of the Holy Scriptures translated and printed and until the people had been taught to read it in their own tongue."

When the first native Bible in the Accra language was being circulated, a heathen chief said to one of the Basel missionaries on the Gold Coast: "Now we are afraid of you. Before, when you came with the Bible in a foreign tongue, we feared you not. The axe was good, but the handle was not strong enough to hew down our fetish trees. Now you have a handle made of the country's wood and our sacred trees will be cut down and our groves destroyed."

In the light of these truths what has the last century of history meant in the relationship of the Bible Society to the Christian Church, especially in its missionary activities?

Since the foundation of the British and Foreign Bible Society in 1804, it has issued more than 180,000,000 copies of the Scriptures in 370 different languages and dialects and is promoting translations or revisions in over 100 languages to-day.

During the last year the issues reached the magnificent total of nearly 6,000,000 copies, largely outstripping all former records.

Naught but eternity will reveal the glorious harvest from this mighty sowing of the seed of the Word, and yet we catch a glimpse ever and anon of the first fruits

of the soil that fills our hearts with renewed hope and courage.

When persecution broke out in the island of Madagascar, the translation of the Bible into the native tongue was barely completed and the sparse copies were carefully guarded and cherished, for the Word of the Lord was precious in those days.

The foreign missionaries were all banished from the island, the Bible was proscribed, the little band of one thousand Christians was scattered abroad as sheep having no shepherd but bearing everywhere with them the Word of Light; and after 25 years of bitter persecution, harried from place to place, many of them put to a cruel death, the one thousand had grown to five thousand professed followers of the Christ—a marvellous testimony to the power of the Book that had been printed and placed in the hands of these native Christians.

In his story of Fiji, more fascinating than the pages of romance, Dr. Langham vividly portrays the wondrous change wrought there through the power of the Gospel of Christ. In 1835 all the natives were disgusting cannibals, addicted to the most horrible crimes; now there are no heathens for the Bible is being read and taught in 1,300 villages and there are 35,224 members of the church.

Dr. Langham gives us the secret of this transformation when he tells us that Fiji has received 183,000 copies of the Scriptures from the British and Foreign Bible Society.

Read the chapter of the modern Acts of the Apostles written in the New Hebrides, where, out of a population so steeped in lust and blood that the situation seemed hopeless, has been gathered a Christian church of 18,000 members, with 330 native teachers and preachers, and behold these Aneitymese natives who once murdered their missionaries now sending out of their hard earnings \$7,000 in payment for their beloved Bible sent to them by the Bible Society.

The Bible or the New Testament has now been translated into 24 languages for the natives of the New Hebrides group by the Bible Society, and Dr. John G. Paton adds significantly: "Not one of these languages

had been reduced to a written form when our Mission began."

When we remember that the Bible Society has never refused to print a new version or translation in response to a request from a duly accredited source, we begin to realize how vast is the obligation of the missionary church to its commissariat department, the Bible Society.

If it be true that as a man thinketh in his heart so is he, that language is a vehicle of thought: that the literature of a nation has a mighty influence upon its life and destiny; what shall we say of these noble men who, taking their lives in their hands, buried themselves in the fastness of some savage tribe, until out of a hideous jargon of almost inarticulate speech they have created a living literature and formulated this new creation in the moulds that contain the highest, noblest conceptions of truth that God has ever breathed into the souls of men.

And what should be our attitude towards a Society that has enabled these heroic pioneers to accomplish this Divine task and place in the hands of the poorest native in the tribe, the unsearchable riches of Christ in his mother tongue?

It is written in the Acts of the Apostles that when the Day of Pentecost was fully come the gift of tongues descended so that the Elamites, Medes, Parthians and others present heard prophetic words in their own tongue --we can cry with a deeper gratitude and the ring of victory in our own voices "when the Day of Pentecost is fully come!" translations in 436 languages so that seven-tenths of the race can read in their own tongue the wonderful love of the Father of all: "their lines have gone out into all the earth and their own words unto the end of the world:" "Heaven and earth shall pass away but my words shall never pass away;" "unto Him shall the gathering of the peoples be."

This blessed old Book has outlived the colossus of Rhodes and the gates of Thebes; has climbed the high places of Baal and the false God has fallen into fragments before the ark of God's enshrined truth; it has entered the portals of the pagan pantheon till among the myriad shrines of Eastern pantheism is heard the wail of hosts of priests "Great Pan is dead!" it has entered the

islands of the sea, converted cannibals into Christians and changed hideous orgies into love feasts; the Bible has created and consecrated our Anglo-Saxon civilization; has entered the houses of rich and poor alike, transfiguring harems into homes; woman, the mistress or the slave of man's passion or caprice into the guardian angel of the greatest of all kingdoms—a Christian home; it hallows with its sacred presence the baptism of the babe and the grave of the grandfather; it has withstood the assaults of enemies and the attacks of its paid defenders, the cavillings of critics, the microscopic examination of the scientist, the airy doubtings of the philosopher for thousands of years and now looks out upon the world with eyes of immortality and the dew of perennial youth upon its locks, while, like a giant refreshed with new wine, he girds his loins for the conquest of new kingdoms, the lifting of burdens from some other peoples who have not yet learned the music of the message.

And when we contemplate a society that has translated, printed and disseminated 180,000,000 copies of the sacred Scriptures in 370 languages and dialects, the British and Foreign Bible Society would seem to be "facile princeps" among those human organizations that have aided the kingdom of Christ.

"May her bow abide in strength!"

FOURTH ADDRESS.

What Remains to be Done—The Future of the Bible Society.

REV. HUGH PEDLEY, B.A.

There are two ways in which we can measure the influence of the Bible,—viz., intensively, and extensively. Looked at from one point of view it is the leaven placed in the three measures of meal. We take into account its influence upon individual character and upon the ideals and habits of a nation. We mark its effect upon home life, upon art, and business and politics. Looked at from the other point of view it is seed cast forth upon the soil of the world, and we watch the larger and larger areas that are open to the sowers.

It is this latter point of view that the Bible Society lays stress upon. Its aim is to make the Bible accessible to all mankind. As there is bread for all, and water and air, so there is to be a Bible for every one. It is to be recognized as having a place among the universal and easily accessible blessings of humanity.

The full implications of this aim we see now more plainly than the writers of the Bible were able to see them. It is probable that not one of these writers lived more than three or four hundred miles from the Mediterranean Sea, and the majority of them less than one hundred miles. What lay beyond their visible horizon, what nations, what civilizations, what varieties of humanity, it was beyond their power to conjecture. The members of the Bible Society know. The people of the world are counted. Caesar Augustus' census of the Roman Empire has been improved upon by computations that embrace the whole human family. We know what it means to give the Bible to the whole world, in what cities it has to be circulated, in what vast territories it has to be dissem-

inated, into what civilizations and barbarisms it has to penetrate.

It is my business in this address to see how far short we have come of the complete fulfilment of this great purpose. My work is the simple one of subtraction. As school-boys we were made familiar with the three elements in a question of that kind,—the minuend or the whole amount, the subtrahend or the sum to be taken away, and the remainder which is the answer to the question. In this case the minuend is stated: viz., the giving of the Scriptures to the whole world. It is not so easy to determine the subtrahend, the work already accomplished, but until that is at least approximately arrived at we can have no idea of the remainder,—the work that is yet to be accomplished. In any case our survey must be of a very general character.

A well-known English writer has said that the destiny of mankind lies mainly in the keeping of three nations—the Anglo-Saxon, which exercises a controlling influence upon about 400,000,000 of people, the Chinese, which includes 500,000,000, and the Russian, which occupies about one half of the great Asiatic-European continent, and already has a population of about 140,000,000. For convenience sake we might adopt this classification, adding to it another factor—viz., the S. European nations—and taking the divisions one by one endeavour to make our estimate of the situation.

I. THE NATIONS OF SOUTHERN EUROPE.

Under this heading we include Turkey, Austria, Greece, Italy and Spain. Here there is in an acute form the question as to the extent to which the people could use the Bible supposing it were in their hands. Illiteracy is a grave factor in the problem. Great masses of people in these lands, especially Austria, Spain and Italy, could make no more use of the Bible than a blind man could of a Titian or a Velasquez. They cannot read. In Spain 68 p.c. of the people and in Portugal 80 p.c. can neither read nor write. But this state of things is gradually changing for the better. The door is being opened for the Word to enter, and it is entering. One remarkable

development of recent times has been the initiation of a movement among the younger Roman Catholic clergy in Italy for the circulation of the Scriptures. This movement is embodied in the "Pious Society of St. Jerome for the Dissemination of the Holy Gospels," and it has secured the issue from the Vatican press itself of a new Italian translation of the Four Gospels and the Acts, which is sold at low as at four cents a copy. But there is much to be done in these historic lands. Intellectual preparation and Gospel sowing have to go hand in hand; and as their two-fold work goes on one cannot but dream of a glorious future, a day when decadent nations shall cease to be decadent, a day when the lands that in the earliest Christian centuries were pressed by the footfalls of apostles and missionaries shall feel the thrill of new life, a nobler renaissance, an energy born of the indwelling inspiration of the word of God.

II. THE ANGLO-SAXON RACE.

This is a vast term and a somewhat vague one. It is to a certain degree coterminous with the sphere of the Reformation of the 16th century. In the broadest interpretation it might include the whole of Northern Europe with the exception of Russia. There is a kinship between the German and the Frenchman, the Dutchman and the Scandinavian on the one hand, and the Briton on the other. But in the more popular use of the term Anglo-Saxon it is identified with that far-spreading civilization of which England is the mother. Now there are two ways of looking at this mighty kingdom of the Anglo-Saxon.

In the first place there are the lands originally wild and barbarous that have been colonized and developed directly by the Anglo-Saxon people. In this category we find the British Isles, this great North American continent from Hudson's Bay to the south of Mexico, and the island continent of Australia. It is here that the work of the Bible Society is most nearly overtaken. There are few outside the ranks of infancy who cannot read, and the Bible has been placed within the reach of all. The great work of the Society here is to hold its own, to see

that there is no going back, to be the auxiliary of the church in doing its great work of having God's truth wrought into the very life of the people.

In the second place, there are those immense territories where the people are not Anglo-Saxon, but where the Anglo-Saxon influence is powerful and even predominant. There are large areas in Africa where this is the case, but the most remarkable instance is that of India where nearly 300,000,000 of people are more or less directly under a government whose fountain head is in the city of London. Here while noble work has been done it is small in comparison with what remains to be done. Where only one person in a hundred has even a nominal education, there must be dense masses of people whose eyes have never seen and whose hands have never touched the covers of a Bible. In a land of 150 languages, only 42 of which have any translation of any part of the Scriptures, a land where the great mass of the population cannot read, there remains an enormous task to be performed before the aim of this Society shall have been achieved. That it shall yet be performed we do not permit ourselves to doubt nor can we form any adequate conception of the social and political changes that will go side by side with the progress of the work, and still less of those which will flow from its accomplishment. It was my privilege to see the great procession on its return from Westminster Abbey after the coronation of Edward VII. There were a thousand sights calculated to make an impression, and among these none fixed itself more firmly upon my memory than that of a troop of cavalry from India. I see them now, their fine statue, their erect carriage, their faces like burnished bronze, their features clear-cut as any Caucasian's, their whole bearing indicating virility, intelligence, immense possibility, and there comes to me the thought of what such a people might become, what a factor in the upward movement of things were the word of God written upon their hearts. India with a reading people, and the Bible in every home! Think of it, who can imagine the result?

III. THE RUSSIAN EMPIRE.

Here we have a country with 9,000,000 square miles of territory, and only 140,000,000 of a population, a country that within 200 years has been spreading in every direction—towards the Baltic enveloping Finland, towards Germany annexing Poland, towards the South acquiring the Causasian countries, and trying to bite into the Himalayan territories, towards the Far East pressing down through Manchuria towards Corea, and ever drawing nearer Peking. What is to be the end of this great ethnic movement no man can foresee; but were it to go no further than it has gone, there is a mighty nation that has to be reckoned with as one of the great world forces.

How far the aim of the Bible Society has gone towards its accomplishment here it is difficult to say. Great numbers of people are unable to read and, therefore, cannot be reached. Then the vastness of the country, the variety of languages spoken, the difficulties of travel, the inclemency of climate make Russia a hard country for any kind of progress. Still, good work is being done. The last printed report tells of a circulation of nearly half a million copies in 53 different languages. Agents are scattered over the land from St. Petersburg to Vladivostock and Port Arthur. The Greek church, though not enthusiastic in regard to Bible-reading, are doing something towards the circulation of the Scriptures. The Government, which at one time was hostile, has assumed a more friendly attitude.

But much remains to be done before Russia can be classed as a Bible reading land. That it might become that should be our earnest prayer. For then the night of superstition will flee away, the chains of despotism will be broken, and a great, free, intelligent nation shall compel the respect of the world.

IV. CHINA.

How lightly we use the word! And yet what slumbering possibilities are involved therein! "China," says a recent writer, "is larger than the whole United States.

It has coal fields greater than Pennsylvania's, mines of gold and silver, vast unexplored agricultural areas, and numberless other resources." And to use the language of another writer, "one of every four children born into the world looks into the face of a Chinese mother." For immemorial ages China has been eastern, and has resolutely sought to repel what is known as Western Civilization; but to-day she seems on the eve of a change. One of the most acute questions in world politics, is whether Japan is to be the transmissive wire through which the electric energy of modern civilization shall pass into this gigantic nation. The awakening of China! What an event! How fraught with consequences to the world at large! Shall we fear it and raise the cry of "The Yellow Peril"? Or shall we hail it with hearts of welcome?

That depends on the extent to which the things for which the Bible Society stands shall lay hold upon the life of China. If there is to be a civilization of intellectual energy, of materialistic ideals, of highly developed military organization rising from the ruins of ancient faiths, and with no light of God upon it all, we may well have our fears of the "Yellow Peril." But, if there is to be a civilization permeated by those ideals of faith, righteousness, and liberty which are found in the Bible, then may we give our loving welcome to the awakening empire.

In the two countries of China and Japan, about one million copies of the Scriptures were circulated in the last reported year, 1902. In both countries there is large freedom for distribution. Much has been done, but as yet only the fringe has been touched. Reversing the order of the New Testament story, we may say that as yet, in the case of China, Christ has only touched the hem of her garment.

So ends this brief review and forecast. The story of the hundred years of the Society's history is one to touch the springs of wonder and of gratitude. But there is much land to be possessed. World-wide vistas open up. Events hasten forward. The nations are stirring with new energies. The very air throbs with expecta-

tion. It is not a time for the church to merely mark time. With a deeper meaning than ever we can use Julia Ward Howe's lines:—

“He has sounded forth the trumpet that shall never
call retreat;
He is sifting out the hearts of men before His judgment
seat;
Oh, be swift my soul to answer Him! be jubilant my feet!
Our God is marching on.”



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